teachers because a larger proportion of teachers are employed in aided schools. With regard to the teachers actually employed in the Cochin Educational service except when there is a proved necessity for a transfer a person is not transferred from one place to another. There is the saving to be effected under T. A. The exigencies of service which are inexorable are a few. In the first place, in some school the Headmaster wants a specialist in one subject. All that he has to do is to write to the Head of the Department and ask for a specialist. It so happens that that particular village which wants a specialist happens not to be possessed of a specialist. So he has to be transferred from elsewhere. How that could be avoided I do not know. The Hon'ble Member would try to recollect that a very large number of teachers come from towns like Trichur, Ernakulam, Wadakkancheri, Irinjalakkuda and so on. The number of schools in these places are limited. I have had such difficulties. And I may be permitted to place before this House a very recent instance. Two persons came to me for a transfer to Trichur ; the one on the ground that he has been away from Trichur, his native place, for the last 19 years. I thought it is a very hard case and he ought to be transferred immediately to Trichur. The person whom he was to displace came to me since he heard about it and said that he has been there for the last 23 years and he had only two years more to retire and why should he be disturbed at the fag end of his service. How is it humanly to satisfy everyone in a matter like this ? I assure this House in all seriousness that as far as possible consistent with the needs of the schools this principle of trying to post teachers in their own native places is being strictly adhered to. Government have absolutely no objection in accepting this principle. This is not the first time and my only surprise in this resolution is superfluous. This is the principle on which the Government itself is acting.

Mr. Joseph Pettah.—So I think Government have no objection in accepting this resolution ?

Mr. I. N. Menon.—Not at all.

Resolution was accepted by Government.

3. Government aid and appointments.

Mr. P. Raman Menon.—Sir, the resolution runs thus.

"*This Council recommends to the Government that no aid or contribution of money out of public revenue shall be made to any institution which does not entertain their staff from the various communities in the State in proportion to their population*".

I move this resolution under the impression that the Government have already accepted this principle, so far as the

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public service is concerned. I have to make it clear at the very outset that I am not an advocate of communal representation in service. In my view communal representation according to population will seriously affect the efficiency of the service. I am of opinion that a competitive examination should be instituted and the candidates obtaining the highest marks should be selected without reference to their caste, creed, or colour. The idea is not a novel one. The course is followed in Mysore. In British India we have the Indian Civil Service examination and the Provincial Civil Service examination. If that is done, no community will feel aggrieved. All encouragements might be given to bring them up to the level of the other communities. To select candidates from them when better candidates are available, will certainly deteriorate the services. The Government is entitled to get the best hands to do their work since they pay for their service. We do not want square men in round holes. This is the principle that I would advocate.

But since the Government has apparently accepted the principle of communal representation, it follows as a logical consequence, that it should be extended to all institutions aided by the Government from public revenue. That is my reason for tabling this resolution.

You might legitimately ask whether such a resolution is necessary at all in the face of the declared policy of the Government. I fear that even if the Government introduces this rule in Government service it will not be applicable to the aided institutions as such. That, I am convinced will work great hardship on some communities. The occupations which the various communities in our State follow to-day, is not the result of the policy of this Government or of its predecessors. In Cochin and as a matter of fact, in the whole of India, the caste system had a lot to do with the choice of occupations in ancient days. Each community or caste followed a particular profession, in which they excelled. In Malabar, the Nayars for instance were the warrior class and they were following the profession of arms from generation to generation. With the advent of British rule and along with it peace and order, there was no scope for their profession. So they began to study English and took to Government service. So also the Brahmins. The Catholic Christians who form the bulk of the population here, never cared for English education nor for Government service in the beginning. They devoted their attention to trade, commerce and industry and agriculture and thrived well in all those departments, so much so, we find practically all the trade in the country and all the banking institutions in their hands. It is only lately that

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they have taken to English education and began to claim proportionate share in Government service also.

I shall point out one class of aided institutions which is predominantly controlled by one community. I find from the administration report of the Education Department for the year 1106 M. E., that the total amount of aid given to literary and Industrial schools is Rs. 4,79,595 in 1106. Of this amount Rs. 2,87,247—9—0 goes to institutions managed by Xians alone. This can be seen from the answer to question No. 470 given on 13th Kumbham 1107. Out of 1,976 teachers employed by these agencies 1,471 are Christians and only the remaining 25% are seen distributed among the various other communitities in the State. This can be seen from the answer to question No. 309 on the 3rd Dhanu 1106. If we go by population the Christians form roughly some 25 per cent of the population. This becomes all the more noteworthy when we find that the literate among that community is only 39·9 per cent; while the literate among the caste-Hindus average about 50 per cent. It may be that the Xians first entered the field in the matter of starting aided schools. But so were the caste-Hindus in the field of Government service. The unequal distribution of berths in the various departments, is not due to the aggrandisement of one community by another. It is the result of a gradual development owing to various reasons.

If the Government takes into its head to make a revolutionary change in the selection of candidates to Government service, the changed rule should be of universal application. Otherwise it will hit hard some communities, for no fault of their own. Wherever public money is spent, the same rule ought to apply.

Mr. P. Krishna Menon.—I beg to second it.

Mr. George Chakyamuri.—I beg to support the resolution and the principles underlying the resolution in toto and beg to further elaborate it by the amendment that has been tabled before the House to-day. My amendment runs thus.—

'After the word 'institution' and before the word 'which' please add, 'and that no institution or department of any kind shall be maintained at the cost of public revenue'.

Therefore, the resolution will read thus.—

"This Council recommends to the Government that no aid or contribution of money out of public revenue shall be made to any institution and that no institution or department of any kind shall be maintained at the cost of public revenue which does not entertain their staff from the various communities in the State in proportion to their population".

I suppose logically the Hon'ble Mover of the resolution will have no objection to accept the amendment as it is. He has

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himself stated before the House that Government has accepted the principle and I shall presently show the necessity for elaborating the resolution in this form. It has been raised here already several times by the Government and by the several members of this House that the Government has fully accepted the principle of communal representation. In fact ever since this Council has been formed, ever since the question of communal representation has been mooted in this House, Government has been proclaiming from house-tops that they have accepted the principle of communal representation. But there is necessity for reiteration to remind the Government often on account of the difficulties that crop in acting up to this principle when opportunities arise. Sir, I shall presently show that although for the last 8 years or more the principle of communal representation had been accepted by Government in practice it has been violated more often than it has been observed. I shall confine myself to the Department to which the Hon'ble Mover has referred. I confine myself to the appointments made in the Education Department and probably to one or two other departments. I have got the civil list and I have just been able to tabulate and find out that of the appointments that carry a salary of Rs. 50 and above there are 271 appointments in the Education Department itself of which I find by counting the names just now 22 are given to Christians, one or two to Ezhuvas—there is no Muslim—and all the rest go to the caste-Hindus. Now, as the Hon'ble mover has pointed out, this state of affairs might have been due to a number of causes. I don't for a moment contend that this state of affairs has been brought about in one or two years. But when we see the appointments made by the Department subsequently I submit there is no force in Government still maintaining that they have accepted the principle of communal representation. My complaint is with regard to the subsequent appointments made after proclaiming from house-tops that the Government has accepted the principle. I shall just refer to the Gazette Notification regarding the caste-war list of appointments made in the same Department. Appointments made by the Inspector, Northern Division, during the ending 30th Makaram 1109. The names are P. Raman Nair, N. P. Samuel, P. K. Krishnan, V. Balasubramanian, P. Narayana Menon and Vijayan Menon, so that we find that out of the 6 appointments made 3 are Nairs, 1 Brahmin, one Goldsmith and one Christian. You find, Sir, of those appointments of Rs. 50 and above in the Education Department that 22 goes to Christians, one or two to Ezhuvas and the rest goes to caste-Hindus. The vast majority goes to that class of people who

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according to one Hon'ble Member, have no villages of their own. If this authority who made this appointment can make bold to make this appointment and publish it in the Gazette under his name boldly I submit that time is come for the Government to take serious notice of the situation and take action against the officer concerned. I know that the Diwan is trying to make communal adjustments. But these Heads of Departments are always trying to violate this principle and do things in their own fashion. Look at this gentleman signing as L. S. Subbaraya Ayyar, appointing three Nairs and one Brahmin. In having made the appointment he thinks that some justification should be given. In the qualification column it is given 'School Final, Group Certificate, License in Motor Mechanism and Driving.' Naturally the gentleman thought that the Diwan will call for an explanation. What is the use of Motor Mechanism and Driving in the Education Department. I don't know whose Driver he is, whether he is the Driver of the Inspector or the Director. I therefore submit although the principle has been long accepted there is the necessity of repeating the position and drawing the attention of the Government to the state of circumstances.

Another instance which I should like to bring to the notice of the Government is the Ministerial section of the Judicial Department in the State. I have got the Civil list here. A perusal of the Civil list will show that except one Christian every other appointment in the Ministerial section of the Judicial Department carrying a salary of Rs. 40 and above is in the hands of the Caste Hindus. I refer to the appointment of the Sheristadar of the Anjikaimal District Court. The matter was referred to the highest temple of justice in the land, the Chief Court. There were several applicants. There were two Ezhuva applicants. There were senior Christian applicants, and of course there were applicants from the Caste Hindus. This highest temple of justice will perhaps say 'we are not concerned with this silly principle of communal representation. We always do things according to justice, equity and good conscience and by higher consideration of efficiency'. What they did was to recommend two gentlemen, one Nayar or in the alternative another Brahmin. I think there were about 50 applicants. In the Ministerial section of the Judicial Department one appointment alone is held by a Christian. No Ezhuva, no Muslim. In spite of these facts the highest temple of justice was pleased to recommend these two gentlemen in the face of two Ezhuva Law graduates practising and a number of Christian applicants. Although the Government may proclaim from house-tops, although the Diwan may try to adjust these things, I may observe, that

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this principle is practised more in its breach than in its observance. I submit that it is on account of these reasons that I had to move this amendment and press this point once again to the notice of the Government. With this observations I beg to move my amendment.

Mr. Joseph Pettah.—I beg to second it.

Mr. I. N. Menon.—Mr. President, Sir, I wish to confine myself to the principle of this resolution and not go back to other instances that seem to have passed. But certain figures were quoted as justifying the resolution, and I would tell the House not to be carried away by figures which the Hon'ble Member has taken trouble to collect. If the salary of a teacher or a clerk is Rs. 50 or above, it is in 99 cases out of 100 that he must have had at least a dozen years' service. He could not be recruited during the last 8 or 10 years, that is, after the Government have definitely accepted this policy of communal representation in public service.

Sir, to the best of my knowledge, I have always tried to stick to the principle of communal representation and then only to qualification. I do not wish to say anything more about the instances but shall try to confine myself to the feasibility of applying this principle to the actual case. The resolution seeks on the ground of consistency to apply the principle of communal representation to the staff of grant-in-aid schools. The one great diiference between Government schools and grant-in-aid schools is that Government schools are supported by members of the civil service which is as extensive as the State itself ; whereas the aided schools are so-to-speak detached educational households. They have not got a single common service by which all the teachers can rightly claim to be members. That is not possible. It is not possible to promote a man at Palluruthi to another aided school at Chennamangalam.

In the absence of a single service for all the grant-aided institutions it is obviously impossible to apply this principle of communal representation. Should we at any time had such a comprehensive service even in respect of grant-aided educational institutions, surely the time will then come to consider this question of applying the principle of communal representation in aided schools. My submission is not that this principle is vicious but its application to the institutions referred to is impracticable. And the further question of applying in a practical way this principle to other institutions, I submit, should wait until the Public Service Commission has actually been constituted.

Mr. C. A. Ouseph.—Sir, it is a frequent experience of the weary traveller that when he finds himself in the throes of

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despair in the matter of reaching his destination, he receives a ray of hope at the last moment. For my part, I was the first in this House to put the ball in motion on this question of communal representation. Your predecessor, Sir, was so kind as to say that as long as he was responsible for the conduct of the proceedings of this House he would not allow the words communal representation to be uttered inside this hall. Days have passed. The Government have accepted the principle of communal representation. And now from the side which always stoutly resisted the practical application of the principle of communal representation has come the demand for communal representation not only in Government but also in aided services. I am sure that every Christian, every Ezhuva, every Jew and every Muslim in the State will feel highly indebted to the Hon'ble Member for Trippunittura for the resolution that he has made himself responsible for to-day. (*hear, hear.*) No more equitable proposals for the representation of the communities Government service and other services could be conceived or moved than what the Hon'ble Member has been generous enough to move. Maybe, it was an aggressive defence that suggested the motion. But we who have always stood for communal representation accept in its entirety the principle underlying the motion. As the Hon'ble Member for Education said there may be difficulties in applying this principle to the aided educational institutions which are all self-contained units. But whatever be the difficulties, those difficulties must be overcome and the service in those institutions must be laid open to all the classes in the State, so that while this 4 lakhs of rupees is distributed among all communities 30 lakhs of rupees now going to the pockets of a few committees should also be made available to all the communities in the State. Sir, once again I welcome with the greatest gratitude the change of heart that has come lately in this House. I am sure that the Government will find its way to accept this resolution and bring it into effect at the earliest possible moment.

Mr. A. Sankara Poduval.—Sir, I rise to oppose both the resolution and the amendment. My voice has grown hoarse by repeatedly condemning this policy of communal representation. The more I think about it, the more I feel that it is a most unsound principle for any Government to accept. A fair field and no favour, is all that can be expected of the Government. Representation in service, of course, should not be partial. It should be fair, and the loaves and fishes of office should be evenly distributed, upon grounds of character, efficiency and capacity in the candidates. I have been speaking in this strain whenever this subject has turned up in the Council.

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I do not think that even if Government have erred in the past this principle should be adhered to in the future in filling up appointments in the Government service. I do not also think that there is any justification for extending this principle to appointments in aided institutions. Let us not press this matter but leave it to the good sense of the Government, lest the civil service in the State be not rendered inefficient, by adhering too closely to this principle of communal representation. After all, as an answer given to an interpellation in the Council has shown that it is only about 2,000 and odd appointments, that are available in the civil service, worth going in for. Now to quarrel over this question of communal representation regarding 2000 appointments, is sheer waste of the precious time of the Council. Of course, the administration has to be carried on, and to repeat the substance of an advice given by one of our illustrious Viceroys, " the administration should not lag behind". And in order that the administration should be efficient we want capable men, in service irrespective of caste, creed or colour. We should also insist upon a careful and impartial distribution of the loaves and fishes of office. Apart from that, to go further and say that so many officers should be filled up by appointing so many officers from each community based upon the principle of proportionate representation calculated on the Census figures seems to me to be a proposition the acceptance of which will spell the ruin and degradation of the efficiency of our State service.

In regard to the aided schools ; aided schools have originated with certain people who with the best of the intentions—philanthropic motives—have started schools at considerable expense. They have been very charitable and far ahead in their vision. It may be that they have appointed teachers who are related to them or who belong to their community. But that is no reason for any member of this House to get up and say that Government should not give aid to that institution unless that institution entertains teachers in the definite ratio of communal percentage in the population of the State. Knowledge has to be dissipated, education has to be imparted broadcast, and literacy has to be spread. We have got our aided schools and our Government schools. They have been doing good work and if this principle had been insisted upon in the schools that were originally started, I believe there would not have been even 50 percent of the existing number of schools in our State. Now because this principle seems to be acceptable to Government for the time being the proposal is made that this principle should be extended to the aided institutions as well. In all probability, if this principle be accepted and effect be given to,

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it may be that more than 50 per cent of our aided schools would cease to exist. The Government aid should be given only to schools where education is imparted on right lines and in the best interests of the people. It is needless to pursue this argument further. I attack the fundamental basis of this principle of communal representation in service and standing on that platform, I cannot accept the principle of this resolution.

മിസ്റ്റർ കെ. അയ്യപ്പൻ.—സർ, ഈ നിശ്ചയത്തെയും ഈ നിശ്ചയത്തെ പൂർത്തിയാക്കുന്ന ഭേദഗതിയേയും ഞാൻ അനുകൂലിയ്ക്കുന്നു. ഇപ്പോഴെങ്കിലും ഒരു ബഹുമാനപ്പെട്ട മെമ്പർ പറഞ്ഞതുപോലെ തുല്യനീതിയുടെ മെമ്പർക്ക് ഈ കാര്യത്തെപ്പറ്റി ഒരു റസല്യൂഷൻ എഴുതുവാനെങ്കിലും ന്യായബുദ്ധി തോന്നിയതിൽ ഞാൻ അദ്ദേഹത്തെ അനുമോദിയ്ക്കുന്നു. അദ്ദേഹം ഈ നിശ്ചയം അവതരിപ്പിച്ചപ്പോൾ അദ്ദേഹത്തിനുണ്ടായിരുന്ന വിചാരം സമുദായപ്രാതിനിധ്യവാദികളായ ഞങ്ങളെല്ലാം ഇതിനെ എതിർക്കുമെന്നായിരിയ്ക്കണം. ഞങ്ങൾ ഇതിനെ വളരെ സന്തോഷത്തോടുകൂടി ചിന്താങ്ങുന്നു. അതു് മനസ്സിലാക്കിയപ്പോഴായിരിയ്ക്കണം ഏതാണ്ടു് സമുദായപ്രാതിനിധ്യത്തിനു് താൻ എതിരാണെന്നു് ഈ നിശ്ചയം അവതരിപ്പിയ്ക്കുന്നതിനുമുമ്പുതന്നെ അദ്ദേഹം പറയേണ്ടിവന്നതു്. ഈ നിശ്ചയത്തിൽനിന്നു് ഈ രാജ്യത്തു് ഉദ്യോഗനിയമനം സംബന്ധിച്ചു ശ്രദ്ധമായി അകത്തു നടക്കുന്ന വടംവലി എത്ര ഭയങ്കരമാണെന്നു മദ്ദേഹത്തിനു് അവർകൾ മനസ്സിലാക്കിയാൽ കൊള്ളാം. സബ്ജീസു് കമ്മീഷൻ നിയമിയ്ക്കുന്ന കാര്യത്തിൽ എതിരു വരുന്നതെല്ലാം ഈ വക നിശ്ചയങ്ങൾ ഏതുകൂട്ടത്തിൽ നിന്നു പുറപ്പെടുന്നുവോ അവരുടെ സ്വാധീനകേന്ദ്രത്തിൽ നിന്നാണു് വരുന്നതെന്നു മദ്ദേഹത്തിനു് അവർകൾ മനസ്സിലാക്കണം. ഇവിടെ എയിഡഡ് സ്കൂളുകളുടെ കണക്കുകൾ പറയുകയുണ്ടായി. എന്നാൽ എനിക്കും ചില കണക്കുകളെല്ലാം പറയാനുണ്ടു്. ഞാൻ അതു് കൂട്ടിനോക്കിയിട്ടില്ല. ഈ രാജ്യത്തെ സർക്കാർ സബ്ജീസിൽ ഏതെല്ലാം ജാതിക്കാർക്കാണു് ഉദ്യോഗം കൊടുക്കുന്നതെന്നുള്ള കണക്കു ചോദിച്ചിട്ടു മുമ്പു പറഞ്ഞിട്ടുള്ളതിൽ ജാതിഹിന്തുക്കളുടെ കാളം നിറഞ്ഞിരിയ്ക്കുന്നു. ഉദ്യോഗങ്ങൾ മിക്കവാറും ജാതിഹിന്തുക്കൾക്കു് കിട്ടിയതുകൊണ്ടു് അവരെ അതിനു് കുറ്റപ്പെടുത്തേണ്ട ആവശ്യമില്ല. ഒരു കാലത്തു് അവർക്കു കിട്ടി; അതുകൊണ്ടു് അവരോടു് ആക്ഷേപിച്ചും വഴക്കുണ്ടോ? ഒരു സമുദായക്കാരും ഈ കാര്യത്തിൽ കുറക്കാരല്ല. ചില സംഗതിവശാൽ ചിലക്കെല്ലാം ആദ്യം ഉദ്യോഗങ്ങൾ കിട്ടിയിട്ടുണ്ടായിരിയ്ക്കാം. എയിഡഡ് സ്കൂളുകളിൽ ക്രസ്ത്യാനികളാണു് അധികം എന്നു് ഇവിടെ കണക്കു പറഞ്ഞു. എയിഡഡ് സ്കൂളുകൾ മിക്കവാറും ക്രസ്ത്യാനികളുടേതായതുകൊണ്ടു് അവരുടെ സ്കൂളുകളിൽ അവരുടെ ആളു

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കളെ വച്ചു എന്നല്ലാതെ അക്കാര്യത്തിൽ അവർ കുറക്കാരല്ല. അതുകൊണ്ടു ജാതി വഴക്കുകളൊന്നും ഈ കാര്യത്തിലില്ല. എല്ലാ ജാതിക്കാരും നല്ലവർ തന്നെയാണു് ഇതുവരെ നടന്നതിനു് ആരേയും കുറവു പറയുന്നില്ല. മേലാൽ ഉദ്യോഗം പങ്കിടുന്ന കാര്യത്തിൽ ഒരു ന്യായം വേണ്ടതാണു്. സർ. ടി. വിജയരാഘവാചാരി, രാജഗോപാലാചാരി മുതലായവർ ബ്രാഹ്മണരായിരുന്നു. അവരെ ഈഴവരും മറവും വളരെ സ്നേഹത്തോടും ബഹുമാനത്തോടും കൂടിയാണു് ഇപ്പോഴും ഓർക്കുന്നതു്. അവരെപോലെ ന്യായമായി. ഇന്നു് ഏതെങ്കിലും ഡിപ്പാർട്ടുമെണ്ടിലിരിയ്ക്കുന്ന ഉദ്യോഗസ്ഥന്മാർ പ്രവൃത്തിച്ചാൽ അവരോടും എല്ലാവർക്കും സ്നേഹമായിരിയ്ക്കും. നിയമനാധികാരമുള്ള ഉദ്യോഗസ്ഥന്മാർ ന്യായമായി ഉദ്യോഗ നിയമനങ്ങൾ നടത്തുന്നുവെങ്കിൽ ഈ സമുദായ പ്രാതിനിധ്യത്തിനു് ആരും വാദിയ്ക്കയില്ലായിരുന്നു.

എഫിഷ്യൻസി; എഫിഷ്യൻസി എന്നു പറയുന്നതു് വെറും അസംബന്ധവാദമാണു്. സാർ, ഞങ്ങളെല്ലാം യൂനിവേഴ്സിറ്റി പരീക്ഷയ്ക്കു ചെന്നിരുന്നാൽ ഞങ്ങൾക്കു് മാർക്കു കിട്ടുകയില്ലെന്നു കൂടി ഇക്കൂട്ടർ പറയുമായിരുന്നു. എഴുത്തെഴുതിയാൽ കൈ അറുക്കണം, അക്ഷരം ഉച്ചരിച്ചാൽ നാക്കരിക്കണം എന്നുള്ള പ്രമാണത്തിന്റെ അവശിഷ്ടമാണതു്. ഈ എഫിഷ്യൻസി എന്നു പറയുന്നതു് ഏതെങ്കിലും ഒരു പ്രത്യേക സമുദായത്തിനു കുത്തകയായിട്ടുള്ളതാണോ? എല്ലാ സമുദായത്തിലും വളരെ മിടുക്കന്മാരും വളരെ മരയന്മാരും ഉണ്ടായിരിയ്ക്കും. ഇന്നു് എത്രയെത്ര മണ്ടന്മാരാണു് ബ്രാഹ്മണ സമുദായത്തിലുള്ളതു്! എത്ര മഹാബുദ്ധിശാലികളാണു് ഈഴവ സമുദായത്തിലും, കൃസ്ത്യാനി സമുദായത്തിലും മഹമ്മദീയ സമുദായത്തിലും ഉള്ളതു്! വൈസ്രായി ഇർവിൻ പ്രഭു ഇവിടെ വന്നപ്പോൾ ചെയ്ത പ്രസംഗത്തിൽ "The administration should not be allowed to Lag behind" എന്നു് അദ്ദേഹം പറഞ്ഞതു് സമുദായ പ്രാതിനിധ്യത്തിനു എതിരായ ഒരു സമാധാനമെന്നപോലെ ഒരു മെമ്പർ ഇപ്പോൾ എടുത്തു പറയുകയുണ്ടായി. ഇതു പണ്ടു് ആരൊ വേദം ഉരുവിച്ചതുപോലെയിരിയ്ക്കുന്നു എന്നേ എനിയ്ക്കു പറയാനുള്ളു. ഇവിടെ സമുദായ പ്രാതിനിധ്യംകൊണ്ടു ഒരിയ്ക്കലും ഭരണം പിന്നോക്കമായിട്ടില്ല. അതു ശരിയ്ക്കു് ഇല്ലാത്തതുകൊണ്ടാണു് ഇവിടെ ഭരണം പിന്നോക്കമാകുന്നതു്. സമുദായ പ്രാതിനിധ്യത്തിനെതിരായ സമുദായത്തിൽ നിന്നും നിയമിച്ചിട്ടുള്ള ആളുകളെല്ലാം വലിയ കേമന്മാരാണെന്നാണോ നിങ്ങൾ പറയുന്നതു്? സമുദായ പ്രാതിനിധ്യത്തിനെതിരായി എഫിഷ്യൻസിവാദം കൊണ്ടുവരുന്ന വലിയ ഉദ്യോഗസ്ഥന്മാരിൽ പലരും തീരെ എഫിഷ്യന്റല്ല എന്നു് എല്ലാവർക്കും അറിവുള്ള സംഗതിയല്ലേ? നമ്മുടെ രാജ്യത്തു് സുപ്രീം കൗൺസിലിന്റെ എഫിഷ്യൻസിയ്ക്കു് ആളുകളുടെ യോഗ്യതയ്ക്കു പുറമെ

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സമുദായ പ്രാതിനിധ്യംകൂടി ആവശ്യമാണെന്നും എന്നിട്ടു പ്രത്യേകം എടുത്തു പറയുവാനുണ്ട്. ഭിന്നസമുദായക്കാരുള്ള രാജ്യത്തെ ഭരണം എല്ലാവർക്കും തൃപ്തികരമാകാനും എല്ലാവരുടേയും താല്പര്യങ്ങളും നോക്കുന്നതാകുവാനും ഇടവരണമെങ്കിൽ സമുദായ പ്രാതിനിധ്യം അത്യാവശ്യമാണ്.

ഗ്രാൻറു സ്കൂളുകളിൽ നിയമിച്ചുപോയ ആളുകളെ പിരിച്ചുവിട്ട് പുതിയ ആളുകളെ വച്ചു സമുദായം പ്രാതിനിധ്യം തരിയാക്കുവാൻ സാധിയ്ക്കയില്ലെന്നു വിദ്യാഭ്യാസ ഡയറക്ടർ പറയുകയുണ്ടായി. സർക്കാർ സർവീസിലും ഇങ്ങിനെ നിയമിച്ചവരെ പിരിച്ചുവിട്ട് സമുദായ പ്രാതിനിധ്യം തരിയാക്കുമെങ്കിൽ ഗ്രാൻറു സ്കൂളുകളിലും ആ സമ്പ്രദായം സ്വീകരിയ്ക്കുവാൻ കുസ്ഥാനികൾ തയ്യാറായിരിയ്ക്കുമെന്നുള്ളതിനു തർക്കമില്ല. അതുകൊണ്ട് കുസ്ഥാനികളെ ഉദ്ദേശിച്ച് ഈ നിശ്ചയം പ്രായോഗികമല്ലെന്നു പറയേണ്ട ആവശ്യമില്ല. ഈ നിശ്ചയം പാസാക്കുകതന്നെവേണം. ഭേദഗതിയോടുകൂടി പാസാക്കണം. ഇതു പിൻവലിയ്ക്കുവാൻ അനുവദിച്ചുകൂടാ.

Rama Varmha Tampuran.—Sir, I have not much to add to what the Hon'ble Member for Education stated. I would just emphasise one point. The Government cannot accept this resolution because as it stands it is quite unworkable. I shall read the resolution. "This Council recommends to the Government that no aid or contribution of money out of public revenue shall be made to any institution which does not entertain their staff the various communities in the State in proportion to their population." So long as this clause stands "that no aid shall from be given to any institution which does not entertain their staff from the various communities in proportion to their population." Government find that they cannot accept this resolution because there is no institution which receives aid which can entertain their staff from all the communities. There is no institution which can absorb members from all the communities. It is quite an unworkable proposition. The resolution is so worded that it cannot be accepted. As was pointed out perhaps the only Institutions which can with some modification accept this principle is the aided schools. But there also there is some difficulty. No common list can be prepared at least till the Public Services Commission comes into effect. One thing has to follow the other. Therefore as it is even there this rule cannot be applied to as everyother institution that receives aid from the Government is so small in its personnel that it cannot satisfy the needs of the resolution with the result that if this resolution is accepted Government will have to refuse aid or help wherever it is deserved and where it is at present being given. Since that would be the acknowledged result of the acceptance of the resolution, Government regret that the resolution cannot be accepted.

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Mr. George Chakyamuri.—Sir, I do not think I have much to add to what has been very succinctly and elaborately explained by the Hon'ble Member for South Ezhuvas. I accept the principles underlying the resolution *in toto* and I have only to express my own personal thanks and the thanks of my constituency for the Hon'ble Member for Trippunittura for giving us this opportunity of discussing this matter in this Council.

Mr. P. Raman Menon.—Sir, I have very little to add. The Government have pointed out some practical difficulties in accepting the resolution. I find that they are real difficulties; though the same difficulties will be found to confront them in Government service also. I do not therefore propose to press the resolution and beg leave of the House to withdraw the same.

Mr. George Chakyamuri.—If the Member is asking leave of the House to withdraw this resolution I oppose that.

Resolution was, with leave, withdrawn.

Mr. C. A. Ouseph.—A poll, Sir.

The House divided—Ayes 20, Noes 11 and Neutrals 4:

Ayes.	Noes.
1. Mr. K. Achyuta Menon	1. Mr. K. Ayyappan
2. ,, V. K. Aravindaksha Menon	2. ,, M. A. Chakko
3. ,, C. Barton Wright	3. ,, George Chakyamuri
4. ,, M. P. Cherian	4. ,, Joseph Pettah
5. ,, A. Eachara Menon	5. ,, P. Kumaran Ezhuthassan
6. Dr. A. G. Menon	6. ,, C. A. Ouseph
7. Mr. P. Krishna Menon	7. ,, Paul Mampilli
8. ,, C. J. Mathew	8. ,, M. K. Raman
9. ,, I. N. Menon	9. ,, T. A. Ramachandra Ayyar
10. ,, T. Narayana Menon	10. ,, K. P. Vallon
11. ,, P. Nilakanta Menon	11. ,, P. C. Varkey
12. Dr. D. Raghavendra Rao	
13. Mr. P. Raman Menon	
14. Rama Varmha Tampuran	
15. Dr. A. R. Menon	**Neutrals.**
16. Mr. P. V. Raphael	
17. ,, A. Sankara Menon	1. Mr. E. Ikkanda Warriar
18. Dr. K. Sankara Menon	2. ,, P. S. Kesavan Nambudiri
19. Mr. A. Sankara Poduval	3. ,, S. S. Koder
20. ,, Thomas Manjuran	4. Mrs. Swaris

Remission of 25% Land Revenue for 1110.

Mr. E. Ikkanda Warriar.—Sir, I move that.

This Council recommends to the Government to give 25 per cent remission in the land tax in the next year.

Sir, I do not think that a long speech is necessary to press this resolution for the acceptance of the Government. Resolutions similar to this have been passed in this Council and by other Councils in other parts of the country. We also find similar resolutions passed in many public meetings all over the country. The basic principle of this resolution is that the price of all the local products have fallen very low and on account of

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